لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

April 1962

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ROR

EDITOR
S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

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The Review of Religions

A monthly magazine devoted to the cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles. nor does it accept any responsibility for views expressed by contributors.

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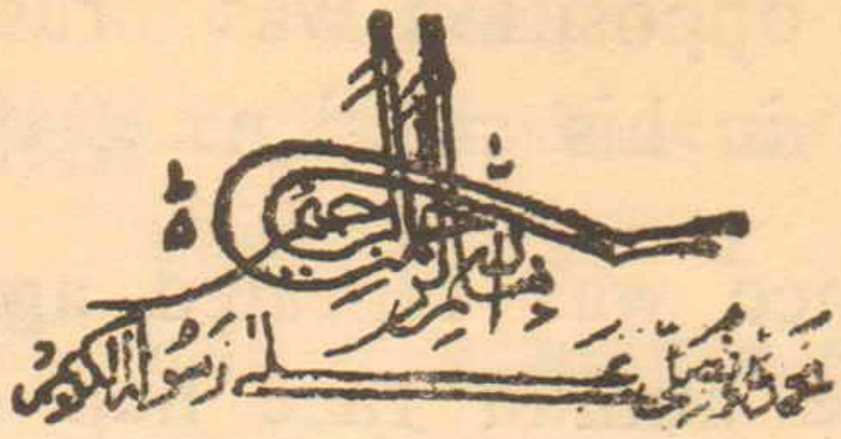

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Voice of God Through Ages

Adam undoubtedly was the progenitor of the modern human race but he was not the first human being created by God. There were human beings before him but they all belonged to the cave period. Adam's intellectual faculties were highly developed and he was capable of bearing the responsibilities of revealed Law. He was truly fit to be the Vicegerent of God upon this earth. So he became the first Prophet and laid the foundations of social order. The nature of the revelation he received was simple and related to some clear social laws and was an explanation of some such attributes of God as pertained to the needs of human beings. The Voice of God was heard for the first time through Adam, the first Prophet of God.

Those who did not see eye to eye with the

Prophet adopted a different course and put obstacles in his way. But the opposition was brushed off and the Prophet succeeded in his mission.

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The experience was repeated again in the time of Noah when the human race had expanded fairly largely and Adam's spiritual influence had waned in the extreme. God, out of His immense mercy, raised Noah to be the Prophet of his time. He lived for a considerable number of years with his people warning them of the evil consequences of their evil deeds and explaining to them the advantages of their believing in the heavenly dispensation. But alas! all his repeated warnings and his persistent expositions came to nothing. The Deluge came and swept away all evil-doers. Noah's followers who took refuge in his ark were saved and became the progenitors of a new race of men who listened to the voice of God and did righteous deeds. The spiritual atmosphere, of which Noah was the founder, continued to exert its influence for nearly a thousand years. Towards the close of this period, the unity of God was superceded by idol-worship. The choice fell upon Abraham who was well known for his submission to the will of God and was deadly against idolatory. He spared nothing to win the pleasure of God, he got himself prepared to sacrifice his only son Ishmæl. He is the common ancestor of the three great nations of the world viz. the Jews, the Christians and the Muslims. He settled one of his families in the unproductive valley of the Hejaz, raised the foundations of the old House of God at Mecca which became the resort of pilgrims from all parts of the Muslim world.

Moses is perhaps the greatest recipient of Divine revelation before the advent of the world-Prophet Muhammad (peace and blessings of God be on him). He was both a Law-giver and a nation-builder. His book—the Torah—was a guidance and a light for the Israelites. The Mosaic Dispensation was in force for centuries and a large number of prophets, both great and small appeared after him, the last of the line being Jesus Christ who suffered crucifixion at the hands of Jews, his opponents, but miraculously escaped death on the cross.

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Then, last of all, came the Great Prophet Muhammad (peace and blessings of God be on him). The human race through a slow process of evolution had reached the last stage of development and was fit to receive the Divine revelation in its most perfect form. In the begining, revelation was sent down to man in consonance with the stage of development reaehed by him. God in His wisdom then caused to appear the most perfect human being in the person of the Holy Prophet of Islam and revealed to him the perfect Law of *Shariat* and the perfect scripture the Holy Quran. The Voice of God was heard by man in its most perfect form thirteen centuries ago. The revelation of the Holy Quran is unique in every respect. It deals, in a most comprehensive manner, with all the aspects of human life, physical, moral and spiritual; it deals with problems bearing on the social, political and economic aspects of human beings; it explains in a lucid and convincing manner the intricate problems of life after death.

Even in modern times which is the age of materia-

lism, philosophy and science and in which the very idea of God and everything connected with God is held to ridicule and scorn, the revelation of God has been received by one who is not only the most faithful servant of the Holy Prophet Muhammad but is the Promised one of all the founders of the religions of the world. He is Hazrat Mirza Ghulam Ahmad of Qadian who was the recipient of the Divine revelation for over a quarter of a century.

—:o:—

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One Man Against All

All the forces gathered together just to show him down.

One man against all. All against one.

Lucifer, the morning star, with his hosts, his kings and knights, his rabbies and priests, his men, women and children, and all his pomp and show came forward to battle against a helpless, friendless orphan.

THE FIGHT WAS RIDICULOUS.

The forces yelled and threatened,
Mocked and jeered.
The armies swelled.
The clouds darkened.
The storms gathered.
The lowest in man came to the surface—
worst to the worst.
Swords were drawn, idols donned.
The clans gathered—one and all,
To spell the end of an helpless, friendless orphan.

THE FIGHT WAS RIDICULOUS.

Muhammad knelt and wept.
The armies were great.
But his tears were greater.
Rent were the clouds that barked.
Torn were the storms that gathered.
The forces rocked and fizzled.

THE FIGHT WAS OVER.

Amatul Malik Farrukh
B.A., Student.

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Ahmad's Position : In His Own Words

Sufi A.Q. Niaz

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And as for my conditon — the state of my mind, the circumstances of my life — it is fully known to Allah, the most high. In the most perfect manner He has sent down His blessings on me. In the matter of my desire to follow in the footsteps of the Prophet, He has endowed me with a natural disposition of the mind full of great zeal to that effect ; and He has sent me that I should teach to the people the paths of real and true obedience, and take them out of the darkness in knowledge, thought and action, which envelops them, on account of a lack of proper care on their part . I do not claim that I possess acquired learning and knowledge to any very great extent : in fact, freely and foremost, I confess my lack of worth and ability . At the same time, however, I cannot, I dare not, conceal that even a worthless, obscure, and *ummi* fellow like myself Allah has taken into His own hand for education and training ; and He has bestowed on me an awareness of those true realities, and a perfect comprehension, which I could never have reached myself, even if I had devoted more thought to these things than any thinker had done before in human history, even if I lived in this world for a long period of life. Further, I am also thankful to Allah that for the propagation of Islam He has gifted me with an intensity and zeal of *Iman*, of Faith, that in this path even if I had to sacrifice my life itself, by the grace of God, it will not be difficult for me at all. Although I have withdrawn all hope and reliance from the people of this world, my trust, and hope in Allah, and my reliance on Him, remain firm and strong. Thus I feel that though I stand alone, entirely by myself I am, yet, not alone and friendless : Allah, the gracious and most high, stands with me ; and there is no one else nearer to me than He is. It is through His grace, alone, that I have been gifted with the Soul of a Lover, that even at the cost of personal inconvenience and hardship I should render service to the *Din*, and

carry out the campaigns of Islam with an ardent eagerness and zeal. Even He Himself has appointed me to this task, and now I cannot, I will not, desist from it at the bidding of any man. Nor, God forbid, can I look slightingly at the commands I have received in Revelation to this effect. Quite to the contrary, I accord extreme respect and reverance to them; with the whole force of my being, I long, and aspire, that all my life should be devoted to this service, since, in fact, only that life is blessed and happy which is spent in the service and propagation of the *Din* of Allah. For else, even if a man were to become the lord and master of the whole globe, with all those unlimited means for the pursuit of enjoyment and pleasure, waiting for beck and call, which great kings and emperors have at their disposal, those enjoyments and those pleasures would constitute no real pleasure at all; they would, in fact, represent a kind of punishment, and a torture, which become plain and evident side by side, or their bitterness shows itself some time later.

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I regret that the mind of the greater part of the *Ulema* remains occupied, largely and generally, with superficial, low and dense, dull and thick-witted thoughts; they fail to comprehend the fine realities and truths which Allah has embodied in the holy and precious Book, which have been stated and explained by the Holy Prophet, our master and guide. Not only this: any knower of these truths, who should have the good fortune of receiving the gift of these wise truths from Allah, and who reveals the fine and subtle points, of which an exposition is demanded by the needs of the times - such a man they condemn as a *zindiq*, a heretic, an atheist, and an innovator, they condemn him as one who twists and interferes with truths and the sacred texts, as one who is an apostate from the *Din*. In fact we find that mostly they are ignorant of the realites, content with the apparent and the surface meanings, with vague allegory and metaphor; by nature and disposition, they have no taste or inclination for that deep and real ecstasy experienced by the knowers of heavenly truths, when they come to obtain an awareness of the subtle mysteries. Though the oriental creeds and ways of idol-worship have not influenced their minds to the extent they might have, idols of superstition yet lie concealed in their hearts; they operate as so many

grave obstacles which prevent them from reaching their goal, *i.e*, the desired knowledge of reality. I am perfectly convinced that Allah has decided to break these idols; and no argument can make me doubt that the time has come for their complete destruction —the time for the worshippers of God to rediscover the truths which had been lost. Allah is well aware of all secret and hidden things: He knows full well that these people have strayed a long way from Islam that they have abandoned the blessed light of truth.

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On one side, thus, there is this peril, internally, to which I have briefly referred; on the other, there is hardly any need to dwell on the activities of nations and creeds opposed to Islam. They are seen heavily laiden with doubts and objections, like a fruitful tree in season. The rancour they bear in their hearts for Islam has increased a very great deal; each one of them, according to capacity and power, has started to raise objections against Islam. If there is any among them with a grounding in the natural sciences, he is striving to establish that Islam takes a stand which involves a denial of the proved realities in this field; and where a man happens to have some share of the science of medicine and disease, he tries, entirely on the basis of some subtle deception and fraud, to use his knowledge in this field as a weapon for attacking Islam: he insists that the Islamic principles and views lie counter to the established conclusions and findings which stand completely and fully borne out by modern research. Similarly those who have knowledge of astronomy, they raise objections against Islam from this angle. As far as I have been able to see, there are, thus, nearly three thousand objections of various kinds which have been raised by short-sighted people against Islam, the teaching of the Holy Quran, and the Holy prophet. But although this storm of attacks and objections on the surface is something that causes a deep pain and grief, still, on looking with care, it would be found that these onslaughts are not really harmful for Islam; provided we do not neglect our duty in the circumstances, they are, in fact, intended by Allah to be instrumental for the revealment and exposition of those deep and latent verities which charcterise Islam, so that, through the light of new truths under this impulse which shall open themselves and

at this time are so opening before the eyes of those who give due thought to these things, the seekers of light should be saved from the darkness showing itself in many forms these days. But should we treat these objections and attacks with carelessness and neglect, they provide an occasion for a great fear, since in that case they are capable of raising a storm of error, and cause a widespread losing of the way. For a bare presence in memory of the Islamic principles and beliefs, or a bare study of the old literature is not enough to guard a man against this onslaught. People gifted with true vision and appreciation of the environment, perceive, in fact, that in these onslaughts lies a great tribulation and a great peril for the Muslims. If they neglect this danger, in them, and in their coming generations, the poison would slowly and gradually penetrate to such an extent as to lead them to ruin. The *Iman*, the Faith, that overcomes the evil intentions or weaknesses of the mind, that degree of Faith never comes to hand unless an understanding and comprehension of the true kind comes to our aid in the matter. How can, therefore, such people remain immune against error and transgression who are unaware of the excellences and strength of the Holy Book; who are incapable of putting up an effective defence; who virtually deny the higher and deeper truths of the Holy Quran. Rather, in these times, their dry *Iman* is exposed to many dangers; it is not in a position to bear the strain of even an ordinary kind of difficulty or hardship. The Faith and *Iman* in Allah is really firm and strong only in the case of a man who has a firm Faith in His Book; and Faith in the Book of God becomes firm only in the case of a man, who perceives in that Book of the word of God a miracle of the highest quality, in point of the shoreless depth of its meaning and reality, without having to fall back upon the testimony of history and tradition, in reports of miracles of various kinds, no longer before the eyes. Therefore. people who believe in regard to a common fly that the machinery of its being embraces numberless manifestations of the astounding powers of the Creator; that no human being, however learned and well versed in the arts, can create the like; in regard to a grain of barley who hold that the wise men of the whole world cannot exhaust its properties, even if they occupy themselves with this research till the last day

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-even these very people, who call themselves Muslims, and the offspring of Muslims, believe in regard to the Holy Quran that, beyond fat and bulky words of a casual meaning and little deeper import, it does not contain any expression or exposition of sensitive and finer truths. The fine points, the secrets, and the depth of meaning which the word of God possesses, they take as exhausted and ended with the exposition given by the Holy Prophet in his own time, in the light of the needs of that era, the intellectual grasp, the mental level of the people before him. They hold this view concurrently with a realisation that what has been preserved from the Holy Prophet does not represent the entirety of all that he said; nor has what he said been preserved in full, without the possibility of unintended deviation, in meaning, while the various reports passed from one man to another. But with all this, they do not concern themselves with, nor feel called upon to make, fresh efforts for diving deeper, and ever deeper, into the meaning of the Holy Book, so as to discover hidden shades of pressing import for the coming generations.

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It is to be carefully borne in mind, however, that by the discovery of new secrets and meanings we do not mean to imply that such things can be brought out at all times, day by day, as might lie counter to and clash with the evident and obvious Shariah and Law fully expounded in it. By secrets, and fine points, and deeper meanings what we here intend to convey, are those things, or aspects, or angles, which bring before our eyes the complete and full picture of the Shariah, while essentially and minutely preserving all its accepted and firmly established features and aspects, fully bringing out the great reality which lies at the back, until what is established on the basis of historical evidence, should also become equally well established logically and rationally. This is the exposition of secrets of the Holy Quran most urgently needed these days. If you lift up your eyes and look carefully, you will find that this has always been the *Sunnatullah*, the Way and Customary Manner of Allah, that He helps and succours His *Din* according to the needs of the time: whatever kind of light is demanded by needs inherent in a certain set of circumstances, even that very kind of light, at the hands of some chosen servant,

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through His Words and Acts, He brings forth for the guidance of man - to prove that His Word and Works are neither faulty, weak, nor feeble. In the days of Moses the miracle of a serpent was needed to overcome the serpents put into the field by his opponents; in the time of Jesus the miracle of spiritual healing was called forth to cope with the cults of physicians and charm -healers in vogue in the society of those days. Thus we find that Allah has succoured the Apostles and Prophets in accordance with what was demanded by the conditions of their times. But since the needs, which the Dispensation of the Holy Prophet Muhammad was intended to meet, were not of any one particular kind, nor were they confined to any particular epoch or era, its duration extending veritably to the end of Time - for these reasons Allah has willed that the Holy Quran should be endowed with an infinite range of excellences and perfections. Armed and equipped with these perfections, which leave out no iota of good, the Holy Quran has been successfully coping with the intellectual disorders which rose at times. In the days of the Holy Prophet, we find, the greatest need, and thus the greatest achievement, of the Quran was enunciation of the reform in the basic principles of human society. So it gave these principles to the world, clear, and simple and straight—the principles for recognition of God and a proper discharge of the rights and obligations which devolve on man in his dealings with other men in society. It re-established the lost sense of the Unity of God; and, as against the darkness of prevalent thoughts and notions, it presented before the world a wise, full of light, and a most comprehensive, forceful, effective Word of God, which completely demolished the prevalent misconceived notions; and it showed, thus, an intellectual miracle that was replete with wisdom, enlightenment, force of expression and effectiveness of speech. Then, at every time in succeeding years, whenever the darkness spread afresh, the light of that same Word fought successfully against the surrounding darkness and confusion. For that pure Word in itself was an eternal miracle, with a complete light for dealing with the darkness of every period, dispelling it everytime, until came the days in which we live ourselves at the moment. As had been prophecied by the Holy Quran, the earth has now thrown out all kinds of darkness which

had lain concealed in it, and there has begun to rage a great storm of faithlessness, irreligion, and abuse of the rational capacities of the human mind. This is the same storm of deviating and perverted human nature, which, in other words, has been called the '*Dajjal*', with regard to which the Holy Quran also made the prophecy that this Word of God, the most perfect and full of grandeur, will overcome this storm as well. It was therefore indispensable for the Holy Word to be full of that true philosophy which should overpower and overwhelm the misleading philosophies, and modes and angles of thought. For, it has come with a mission for reform which extends over all the times to come. It will never tire, nor fall exhausted and worn out, until it has established itself in the mind of the right thinking person. Those living on the poison of the philosophy of modern days had been waiting for it with the greatest eagerness, so Allah has brought it forth. To expose and break to pieces the absurdity of a base, unworthy, and an impure, rampant rationalism, He willed that the rationalism of the Holy Book should establish its dominance, to grind down to dust the false rationalism of the opposing forces. But woe on those who do not recognise the times. They do not even give due thought to the fact that the coming successive generations of the Muslims are suffering immensely, day by day, at the hands of external attacks on this religion. They do not see the great harm done to Islam by the doubts and uncertainties of the mind created by these misconceived philosophies, to an extent that a large portion of the Muslims educated on Western lines, has been estranged from Islam, as if they had quite abandoned it. Similarly many foolish and short-sighted people have forsaken the light; and they have gone over to enter the fold of Christianity, acceping a belief and a doctrine which is a great disgrace and a humiliation for human capacities and potentialities. The reason for this has been that these absurd objections against Islam, raised in the light of these absurd and misleading philosophies, struck their faulty minds as being especially weighty.

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(*A-ina Kamalat-i-Islam*, from page 34 to 41)

The Place of Mysticism in Islam

Ch. Abdus Salam Akhtar, M.A.

The term "Mystic", or as it is technically known, "Soophi" was believed, by most of the European writers, to have been derived from the term "Sophos", a word of Greek origin, meaning "Knowledge" or the light of knowledge. Presumably, the European writers understood it, to have come from the various customs, traditions, and conventions rampant among the Magis or the orientalists. But Don Juan, a critic of Persian literature, refutes it by saying :—

"The term "Soofi" (or 'soophies' as the Greeks pronounce it) does not denote a lover of knowledge, nor even it is a derivation of the word, "Sophos" ; but it comes from the Persian term "Sooph", which means "wool' or 'velvet', (an object which is highly soft and delicate)".[1]

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The genesis of the term, as analysed above, connotes an attribute of delicacy found in the implication of this term. Yet with the advent of Islam, "Soophism", was neither a sect nor a denomination. Though of course it is a fact that some of the devotees of Islam, emphasized the purity and devotion of mind, over and above all other tenets of faith. They segregated themselves from the world of sensation, and tried to concentrate purely on ideas of worship and meditation.

A journal by the name of "Qushairya" recognized in the world of mysticism says :—

> These people ate less, slept less and talked less. They spent all their time, in worship, meditation, devotion and contemplation. These qualities, later on, were considered as the life of mysticism".

As already mentioned, mysticism, as a movement or a denomination did not exist in the time of the Holy Prophet (may peace and blessings of God be upon him). With the conquest of Persia, Egypt, and the countries under the influence of Greek

civilization, a gradual transformation took place. Greek philosophy and culture concommitant with their social traditions, began to influence Islamic law of worship and the spirit behind it. A trend however, became apparent, that the verses of the Quran contained a deep and hidden meaning over and above the one, which first appeared from the reading. Yet the idea did not develop out of any desire of escaping the strictness of the text, and the organs, but rather from the conviction that the words of the Divine Book meant more and not less than what the common interpretation had seen in them.

In the oldest statements pertaining to the concepts of the inner light, there is no support for the theory, that the Holy Prophet or the direct heirs of his spiritual teaching invited men to give up responsible life in the world in order to cultivate faith and achieve the inner fulfilment of religious practices. Asceticism and all its manifestations, as we have already said, were not reconmended by the Holy Prophet, and were not strictly followed in his time. The Holy Prophet on the other hand vehemently declared : لارهبانية فى الاسلام

"There is no asceticism in Islam."

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The Holy Prophet himself led a life of domestic obligations besides observing and fulfilling all those responsibilities and duties which fall to the head of a state or the leader of a growing nation.

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Nevertheless, in their longing to reach spiritual perfection, many Muslims in the later period immediately following the "Khilafat-e-Rashida", forgot that human existence must be a continuous struggle, and from early times, either as a reaction to the almost pagan excess of liberties evolved during the time of the Omayyads, or as a reaction of disgust at the political events, which were against their pious feelings, or for other causes, some of these protesters separated themselves from the world and moved into a kind of life, entirely dedicated to spiritual contemplation or to such acts, as they thought brought their mind a flood of spiritual light and bliss.

When once exclusively denominated, this particular group of people, came to have a life and calling of their own. They were

known as "Soophies" or 'Mystics'—which word as has been pointed out by Abdul Hasan Qannad as denoting an individual or individuals, who possess صفا or purity of mind. Originally of course, the companions of the Holy Prophet, did possess all those attributes, which came to be designed later on, as the distinguishing marks of the 'soophies', yet they did not segregate. That, Is the reason why Hazrat Junaid Baghdadi said that our knowledge is the love of the Holy Prophet ! or as Abu Osman Saeed said, that a person who follows the precepts of the Holy Prophet and lives up to them—his heart is full of wisdom. Hazrat Ali, the famous Caliph in the line of 'Khilafat-e-Rashida, whose name still comprises the glory of mysticism, was a politician, head of the state, as well as mystic. These bright jewels in the garland of Islamic history were purity and duty combined.

But towards the end of the sixth century after Hijrat (migration), a trend was however visible towards complete segregration. Perhaps with the introduction of Greek philosophy in Arabic culture and thought by Sheikh Mohy-ud-Din Abne-Arabi, abstruse metaphysical points came to be discussed, and much of Islamic ideology revolved round hair-splitting discussions about God, Immortality, and Soul. During the time of Mullah Haji, pantheism formed a crucial subject for controversy and debates. Islamic society had now begun to be disrupted into sections and sub-sections each evolving a theory of its own for the attainment of spiritual bliss.

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For Islam's sake, in this difficult period of its life, a great genius, a great renovator Al Ghazali came to the rescue and infused a new life into this degenerating ideology. His invitation to mystical life, was based on the moral ideology enunciated and exemplified by the Holy Prophet (may peace be upon him). He claimed that the development of religious life must be founded by the practical precepts of Islam, while the door which would admit us into it, would be a knowledge of the law, which must be a starting point of the mystical ascent and of intuitive knowledge of God. The effect of his inspiration was as history testifies, that the religious horizon was broadened, and the mind of an average Muslim returned to its natural purity and continuity of thought and sentiment.

A point in the development of social history cannot be ignored. We always find, that along with genuine seekers, there are always seudo-saints, and cheats, who trade on the gullibility of the people. With the passage of time, however, different monastries of the various brotherhoods, the Zaris, Ribats, and 'Khankahs sprang up, each of them claiming direct visions of God, and tried to collect as many adherents, as it was possible.

The Psychological Background of Mysticism.

From piety to quietism, the step is short. From quietism to mysticism the evolution is natural. The ancient communion with God, the intuitive feeling that the Almighty was unreachable in the midst of the distractions of a mundane life, resulted in a theory of spiritual development, basing itself on the complete abnegation of the individual and upon his absolute dedication to a contemplative life. In fact, this idea has not been absent even in modern philosophy. Bertrand Russell, the world-known British thinker, says :—

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> "The first and the most direct outcome of the moment of illunination, is belief in the possibility of a way of knowledge, which may be called revelation or insight or intuition, as contrasted with sense, reason and analysis—closely connected with this belief, is the conception of a reality behind the world of appearance and utterly different from it. The reality is regarded with an admiration often amounting to worship. The poet, the artist, and the lover are seekers after that glory."[2]

Similarly Bergson in his "Introduction to Metaphysics," says :

> "There are two profoundly different ways of knowing a thing ; the first implies that we move round the object, the second that we enter into it. The first kind of knowledge may be said to stop at the relative, the second in those cases, where it is possible to attain, the absolute. The second is of course 'intuition', a kind of intellectual sympathy, by which one places oneself within an object in order to coincide with what is unique in it, and therefore inexpressible."[3]

The utterances of these two master-minds among the Western thinkers prove, that humanity at large, wherever it may be, has not been devoid of the feeling of making a contact with God. But unfortunately, the truth which had to be realized amidst the obligations of this world, which in fact, comprised the soul of this cosmos, was considered to be something far away from this life. Consequently, man thought that he must detach himself from the externals of his personal life in order to succeed in uniting his spirit with Divine existence. This was a very high purpose, one which could not fail to attract souls in search of a high degree of spirituality: In one way, it did good to the Muslims, because it developed the feeling of spiritual diginity and in place of a blind and meticulous obedience it established self-education through ascetic discipline and saved the soul from capitulating to a materialistic standard.

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As has been the practice of all renovatory movements, asceticism, at the outset was not without a virtue. And the virtue consisted in its psychological bearing on the consciousness of an individual. A genuine attempt at self reformation, Mysticism, as a cult, proved to be of immense moral import and significance.

It did really emancipate a lower mind. It sublimated human faculties to a level, where they could soar, where they could extract themselves from all that was filth and sticky, where at least they could have a realization of a purer and sublimer life. But the pity is, that this state of mind, which results from a collective effort of body and mind, was detached and dogmatized. Mysticism as a state of mind was converted to mysticism as a dogmatic theology. This dogmatic theology ended by freezing itself into a type of hard formalism, which could no longer satisfy the religious aspiration of the masses. From the standard of a virtue, it degenerated into a set of practices, consisting of various spiritual grades like 'Haqiqat', (Reality) 'Shariat', (code of laws) 'Fana', (death or extinction) 'Baqa', (life) 'Liqa', (meeting) 'Hal', (a state of ecstasy) and 'Qal', (word).....In accordance with these various grades, different mystical organizations, emphasizing respectively one principle or the other sprang up : some of them are Naqshbandis, Chishtis, Nizamies, and Ismailies.

Real Mysticism displayed by the Promised Messiah.

With the advent of this century, the Promised Messiah, under Divine guidance, washed away all the superfluity, which had hitherto clouded the brightness of Islamic principles. His message had no technicalities, nor any formalism of a rigorous kind. He declared that Islam, in its five simple organs, had all that virtue, which could finally capacitate a man to imbibe and nourish love of God. And the love of God, was the starting point of all individual and social goodness. In his "Malfoozat", he said,

"Verily ! I say unto you, none can become truly pious and righteous and none can win divine pleasure nor can attain that entitles him to a share in Divine gifts and blessings, divine knowledge, spiritual insight and vision, unless and until he follows with perfect devotion and complete absorption into the footsteps of the Holy Prophet, peace and blessings of God be on him".[4]

In simple words, Hazrat Ahmad spoke of the blessings of God, and the way they could be attained and realized. No rigorous practices, no severe excercises, and no mental and physical hardships. The Brahmans had monopolised spiritual blessings to themselves, the Buddists eschewed this world in order to get them, the Mystics dogmatized them to a hard circle of rigorism, but the Promised Messiah, democratised them so as to be a common possession of all. In fact, this explanation itself was a corollary of the Quranic injunction :

يا ايتها النفس المطمئنة الرجعى الى ربك راضية مرضية

فادخلى فى عبادى وادخلى جنتى -

"And thou O soul at peace ! Return to thy Lord well-pleased with Him, and He well-pleased with thee. So enter thou among My chosen servants and enter thou My Garden (The Holy Quran 89 : 28-31)

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1. History of the Persian Literature p. 10.
2. Mysticism & Logic pp. 9-10.
3. Introduction to metaphysics p. 6.
4. Malfuzat pp. 195-96.

Progress Through Failure

Mr. Bashir Ahmad Orchard

"All my successes have been built on my failures." (Disraeli)

The desire to progress in one way or another is human nature. The great majority of the inhabitants of this planet would like to acquire wealth and worldly comforts. Almost everyone who is sick desires to improve in health ; and every youth desires to advance into the state of manhood.

The progressive urge is a salutary one providing the principles of Islam are not ignored. If a man desires to increase his wealth only for the purpose of enjoying ease and the comforts of life then his motive is defective and he is directing his energy along the wrong channels ; but he who bears in mind his financial obligations and thereby increases his zakat (contribution of capital) and other donations for the service of Islam is directing his energy along the right channels.

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A real Muslim is more concerned about his spiritual progress than any other interest in life. The awareness of advancement in this field fills him with more gratification than progress attained in any other department of life. He knows that the wealth he stores in his soul is incomparable with all the wealth of the world ; even with that of health or material happiness. He knows that the body that houses his soul exists for a mere tick of time in comparison with the age of the universe. The intervention of death is inevitable ; and so is the flight of the soul to the realm beyond.

Most men look no further than the grave and are attentive only to their material progress ; but the man of God looks beyond the grave and is primarily concerned in his spiritual development. He knows that his immortal self is his soul and that the enticements of this world are evanescent. God says in the Holy Quran :

"And the life of this world is only a play and a sport,

> but surely the abode of the Hereafter is better for those who are pious. Will ye not then have sense ? (6 : 33)
>
> "O My people, this life of the world is but a temporary provision ; and the Hereafter is certainly the home for permanent stay. (40 : 40)

The desire to make more and more spiritual progress should be surging like a restless ocean in the hearts of all Muslims. None should rest content in living a mediocre life and looking up to others for spiritual inspiration all the days of their lives. They should try to excel one another and in turn become living inspirations for others. Their daily prayer should be that the day may see an improvement in their condition. Every day should be another forward step in advancement and they should compete with one another in self improvement. This is a healthy spiritual exercise endorsed by the Holy Quran :

> ".. Vie, then, with one another in good works." (2 : 149)

In business affairs the spirit of competition is ever ripe and those who outstrip their competitors are the leaders in business and industry. Similarly in the affairs of the spirit the desire to be among the most favoured in the sight of God is a worthy goal ; and the lead cannot be taken unless others are overtaken.

If a Muslim has no or little concern about his spiritual progress then he has not yet understood the essence of Islam and the purpose of life. When death puffs out the life of the body his earthly treasures will no longer be available to him and only a dark and empty soul will cross the border into the realm of eternity ; but the soul of the blessed servant of God will shine bright being ladened with a lifetime's accumulation of spiritual pearls.

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Health, wealth and Knowledge are all gifts of God and therefore they should all be used for His Glory. In this age emphasis on this principle has been stressed by Hazrat Mirza Ghulam Ahmad, the Promised Messiah :

> "...All our powers and organs and whatever belongs to us should be surrendered to God and devoted to His service." (Aina Kamalat-i-Islam)

The life of an earnest Muslim is always one of constant

self-improvement ; but in order that he may make progress of the highest value he must submit all his faculties and possessions completely to God. That is to say his love for God must reign supreme over all other attractions.

Submission to God is the essence of Islam. Mary, Queen of Scots, was executed in the year 1587 on the orders of Queen Elizabeth of England. It is said that she died with the name of 'Calais' engraved upon her heart ; so likewise the word 'submission' should be engraved upon the hearts of all Muslims. Thus God says in the Holy Quran :

> "Say, My prayer and my sacrifie and my life and my death are all for Allah, the Lord of the worlds." (6:163)

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Failure versus Defeat.

In the vocabulary of the earnest minded men failure and defeat are not synonmous. He recognises failure as a temporary setback and defeat as submission to conquest.

The man of resolution has firmly planted in his mind an aim of life. He constantly visualizes its fulfilment and is certain that it will be transformed into reality. He allows no doubts or misgivings to enter his mind. He knows that positive thinking is the high way to success. He looks upon no obstacle in his path as a permanent barrier and as soon as one arises he proceeds to smash it down ; then he climbs over its battered remnants and goes forward on his journey.

The spineless and spiritless man throws up his hands in despair before the first hurdle that confronts him. He moans that the luck of the gods is against him whereas he has no one to blame but himself.

Thought is Creative.

Man is nothing more or less than what he thinks. A keen observer can read the mind of another person by watching his physical behaviour for all expressions and voluntary movements of the muscles are manifestations of thought. The furrowed brow, the shining eyes, the drooping mouth, the clenched fist and a thousand and one other peculiarities of the body are the outward expressions of thought.

Thought was behind the creation of the universe. All creation down to the invisible electrons, neutrons and protons contained within the atom originated from thought. It may or may not be true to say that God is Thought and Thought is God. At least it proceeds from God.

Thought is behind every form of creation be it tangible or otherwise; so how a man builds his life depends upon the thoughts he cultivates. Thought becomes transformed into its physical equivelent. It is like a magnet which attracts outward and physical things in harmony with its nature. The man who constantly dreams of success attains success. The psychosomatic man who imagines, he is ill, becomes ill. There are cases on record where a patient has been informed that a bottle of coloured water is a highly efficacious medicine which will quickly restore his health. Having implicit faith in his doctor the mere thought that the contents of the bottle was a potent medicine caused him to regain his health. A man blindfolded was told that his arm was going to be seared with a hot piece of metal but instead his tormentors quickly touched his flesh with a piece of ice. The man uttered an agonizing scream.

It is said that there is a spark of the Divine in us all. As thought is a force which existed before creation it appears to be true that a spark of the Divine is in us all; but because most men fail to cultivate it properly its divine essence rarely shines forth with the heavenly affulgence radiated by men of God. Holy living results from holy thoughts.

Successful living depends on positive thinking and the refusal to regard failure as defeat.

Motive Force

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Spiritual self improvement means little or nothing to the majority of people. Those who give some attention to religious obligations rest content in thinking that their meagre efforts are sufficient to win the approbation of God. This lethargic spirit is due to the absence of any desire to develop purity and righteousness. In any

department of life there must be a burning desire within the individual if he is to reach the top of an ambitious programme. Desire produces enthusiasm and the latter generates vitality which is essential to speed one along to the distant outposts on the path of progress.

The life of Marshall Mac Mohan of France illustrated the truth of the equation 'Desire plus continued thoughts on the thing desired equals the result desired.' When a poor boy, his cherished dream was to become Marshall of France. He resolved to climb to that position and made it the goal of his life. The desire within was intense; and the mental visualization of himself arrayed in the majestic uniform of Marshall was always vivid. Not only did he attain to the exalted rank of his boyhood dreams but he also became President of France. A man of his calibre is an inspiration for all who want to progress in life. Example is a powerful force that is able to revolutionize the lives of many a worthless individual. There are few better ways of filling the odd moments of the day than by reading the biographies of great men. Invariably failure cnnfronts them; but every time they surmount it and push on towards their goal at the end of the road. Finally they reach it.

Faith of an Ahmadi.

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It is the belief of the Ahmadiyya Movement that the religion of Islam will spread all over the world and become the dominant faith of mankind. This belief is based on the Word of God in the Holy Quran (Sura Maryam); and it has been re-iterated in this age by Hazrat Mirza Ghulam Ahmad, the Promised Messiah:

> "Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the earth has foretold me that He shall spread this His own community in all parts of the world and shall grant victory over all by dint of reasons and arguments."

No devoted Ahmadi holds any doubt concerning the fulfilment of this prophecy. His faith in the ultimate triumph of Islam is as firm as a rock; and he is prepared to offer every possible service towards its attainment; furthersmore he never thinks that any effort on his part is a sacrifice because not only

is He serving his Creator but at the same time benefitting his own soul. To day there are thousands of Ahmadies who are offering their resources and applying their faculties towards the spread of Islam. Progress may seem slow and hard but they press on with their good work possessed with certainty of knowledge that sooner or later all obstacles and opposing forces will crumble to dust before the hosts of God.

Belief which lacks conviction is no belief.

No sincere Ahmadi Muslim is dismayed by any turn of events which others may interpret as a sign of defeat. Here is a missionary propagating his faith in a foreign country thousands of miles from his homeland. Islam is almost unknown to the majority of its inhabitants and inspite of all his efforts no one soul has accepted the new faith after a period of three years. The detractors of Islam hail his mission as unsuccessful; but the missionary knows better for he has planted the seed and not all seeds germinate and grow within the same period of time. He is absolutely confident that the victory of Islam lies in the future; and this conviction is founded on the promise of God. He does not merely entertain a hope for the day when the people may accept Islam but he possesses a positive assurance that they will. And there is no doubt about.

Faith in the future ensures success and dispels worry.

Faith of the Prophets.

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All prophets of God come face to face with failure; but on every occasion they overcome it and carry their mission on to overwhelming victory. They know that they WILL succeed and demonstrate the principle that belief put into action is the key to success. However, if this principle is operated for evil ends then its success is not guaranteed.

Ease follows Hardship.

Life is a battle ground on which every successful man and woman has emerged victorious. Never did they despair of victory but fought the fight until they claimbed their prize. Then the experience of a new existence charged every fibre of the body.

Similarly the spiritual wayfarer enters new realms of existence as he overcomes the hurdles of life one by one. Living becomes a joy and the fragrant breeze of heaven purifies the inner recesses of his heart as the summer evening zephyr ladened with the redolence of myriads of flowers sweetens the ether with its scented breath.

Hardship is always followed by ease :

"We have created men to face hardships." (90 : 5)

"Surely there is ease after hardship." (24 : 6)

"Allah will soon bring about ease after hardship." (65 : 8)

Hardships are inevitable because God has ordained that man should face them ; and the devotee of God regards them as blessings because he knows that by accepting them patiently and courageously he will not only win the approbation of God but also improve in spirit and character and this is the nourishment he is seeking more than anything else.

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A firm believer never complains or seeks sympathy from others by emptying his woes upon them for this is an indication of weakness. On the contrary he welcomes them with a smile knowing that if life were a bed of roses there would be no opportunity for self-improvement.

It is probably true to say that the laudatory word 'sacrifice' is often profusely magnified in its application upon Muslims engaged in the service of Islam. A Muslim is expected to make 'sacrifices'. It is an integral part of the Islamic way of life. If a Muslim were not prepared to undergo inconveniences for the sake of Islam then he would not be much of a Muslim !

Many Ahmadies have dedicated their lives for the service of Islam and are working as missionaries in foreign countries. Service in the army of God is a pleasure and not an incumbrance. Before the commencement of the Battle of Trafalgar, Lord Nelson issued the message 'England expects every man to do his duty.' Islam also requires that every Muslim should do his duty and being soldier of God he should be inspired with an even greater sense of duty than a soldier in an earthly army. No missionary who is merely doing his humble duty feels he is

undergoing any great sacrifice. Servants of God find pleasure in serving their Master and that which gives pleasure can hardly be termed as a sacrifice.

In this age the life of a missionary is not so rigorous and he rarely suffers the extremities experienced by so many of the Muslims in the early history of Islam. The comforts of modern transport are available to him and he is surrounded by all the modern conveniences of life. No doubt he may have to undergo some inconveniences but they are mere pin pricks compared to the torments suffered by the first flag bearers of Islam.

The Mountaineer

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For many decades climbers attempted to conquer the summit of Mount Everest, thc highest mountain in the world. Time after time they failed and the perilous venture cost many a man his life; but dogged persistenee won in the end and in 1953 an English team of climbers mastered the mountain.

The lowest slopes of ascent are easy going for the mountaineer; but when the gradient begins to rise progress becomes slower. Then, as he climbs still higher, he is severely harrassed by bitter cold and howling winds; and as the summit draws nearer breathing becomes difficult on account of the thin air. Every step of the last stage of the journey has to be hacked out of solid ice and the climber has to muster his last ounce of strength to haul himself to the top.

The mountaineer possesses the power of endurance; so should every Muslim manifest this power in his struggle to gain his spiritual goal.

If every Muslim were to show the enthusiasm and perseverence of the mountaineer the world would reflect the light of heaven.

ALL PRAISE IS DUE TO ALLAH THE LORD OF ALL THE WORLDS

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Influence of Islam in Tanganyika

Sheikh Muhammad Munawwar

Islam appeared like a tiny spiritual force in the heart of Arabia in the beginning of the seventh century. Within three centuries of its birth it had spread all over the then known world. No obstacle, whatever its magnitude, could hinder its progress. So swift was the pace of its progress that in reaching the Eastern Coast of Afriea it had left behind Christianity that had been preached six centuries earlier. That was a wonderful miracle of all ages. Many Africans have therefore been wrongly led into thinking that Islam was the first religion to appear on this earth and Christianity followed in its wake.

The coasts of Africa were known to the Arabs long before the advent of Islam. They knew Africa for its richness in gold, ivory and wild animals. Hunt for slaves was another motive. They, however, did not make it their permanent abode, rather they preferred their own native land to Africa.

The Holy Book of Islam is full of references to other nations and exhorts its followers to 'traverse through its sides.' Trade and commerce are given the name of "Allah's Grace" in the Holy Quran. This was an impetus to the instinctive inquisitiveness of the Arabs who, after reading the Holy Quran, set out in quest of knowledge and learning. They invented compass, wrote books on geography and became a top-ranking seafaring nation.

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In the beginning of the eighth century, the whole of North Africa was converted to Islam and a strong Muslim state had come into existence. Towards the end of tenth century Islam was first introduced to the people of Tanganyika. Sultan Ali, son of Sultan Hassan bin Ali, came from Shiraz with his six sons and a strong army in seven ships to East Africa. After conquering the already existing Arab states on the coast and islands, he founded Mombasa. Thence he proceeded to Kilwa. He bought the island from the natives for so many strips of

cloth as were necessary to encircle it, erected a strong castle and built the city of Kilwa-Kisiwani.

"Kil'a" in Arabic means a fort and probably the name was suitably chosen for the capital of a strong Zenj empire which was to keep under its sway the whole of the Eastern coast for not less than five centuries and was destined to leave a deep effect on the people of Tanganyika.

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Kilwa quickly developed into a large and rich city. From the beginning it became the commercial metropolis of the East African coast. In 1500 A.D., Kilwa the Great, as it was called by the Arabs, had over 300 stone mosques, many magnificent palaces and was surrounded by strong walls with mighty towers. One of the mosques had 40 pillars, which divided the whole room into 4 naves each of which had its own copula.

Tanganyika was later on brought under the rule of the Oman Arabs who controlled the territory from their new capital, Zanzibar. The Sultan, Seyyid Said further built forts at Kilwa, Tabora and Ujiji (on Lake Tanganyika). The main contact, nevertheless, was maintained with the coastal areas, and one would in vain look for big towns connected with good roads in the interior as during the German or British occupation. The Portuguese immediately took over rule from the Sultans of Kilwa, but they have left little influence on the culture of the coast people whom they ruled for two centuries.

The Arabs and Persians who were first to settle on the soil of Tanganyika gave this country a new language, a perfect religion, a better culture, a beautiful architecture and vast commercial ties with foreign countries. This was brought about by following the teachings of the Holy Quran. When the Holy Prophet of Islam was sent to reform the whole world, the Arabs were perhaps the worst people on this planet, and yet they were saturated with racial pride. All non-Arabs they called 'Ajem', *i.e.* 'dumb' like beasts. The Holy Founder of Islam through precept and example, taught them to be polite and humble and emphasised merit and quality before race and origin.

The Arabs and Persians who had established their principalities on the Eastern coast from Lamu down to Madagascar

were a band of navigators, who came unaccompanied by their womenfolk. They felt the urge to marry, and they married the Swahili girls. This became a normal practice with them barring the ruling or Royal families who imported wives from their home land. The sting of racial superiority having been removed in them by Islam, they did not hesitate to identify themselves with the land of their adoption.

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The language they spoke was a compound mixture of Arabic, Persian and Bantu words. Of course the foreign words are toned down and Bantuised, and to a person not conversant with Arabic and Persian they appear all the same. Thus the language spoken by the "Waswahili" came to be known as "Kiswahili". ("Sahil" is the Arabic word for 'coast' and "Sowahil" is the plural. "Wa" stands for people and "KI" denotes language). Originally the language was spoken only on the coast, but later on as the contact grew with the hinterland, and because the coast people were more civilized and better off than those living on the mainland, Swahili was learnt and spoken with pride by other Africans as well. Now it is the *lingua franca* of the whole of Eastern and Central Africa extending down to the Southern part of the continent.

Under the British rule an effort was made to divide the Africans on the one hand and to reduce the Islamic influence on the other by replacing Swahili with tribal languages in primary schools, and English in high schools in Kenya and Uganda. In view of the swiftness with which these territories are moving towards independance and the tendency towards forming a federation of Eastern and Central parts of Africa, it can be safely predicted that Swahili has a bright future and is going to play a major part in unifying all the tribes and races residing in these territories.

The Asians are conservative in adopting culture other than their own. In picking up Swahili they have lagged behind miserably. The other reason was a state of uncertainty with which they were confronted during the past 50 years or more and had looked both to Asia and Africa as their motherland. Another factor was the lack of proper leadership. Under the changing circumstances they will be required to make up their minds and decide things one and for all. It is gratifying to note that the Asians

residing in Zanzibar have succeeded in adopting Swahili as their language which they speak with fluency in their day-to-day life and inside the four walls of their homes. The lead has been given. One language is an essential prerequisite to form one nation. Here in Tanganyika, even deep in the bush, young children speak good Swahili, and there is a high prospect of all races getting welded into one united nation.

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Islam offers a perfect code of laws covering all aspects of human life and capable of guiding its followers to highest moral, spiritual, economical, social and political standards. The Holy Book of Islam is preserved in its pristine purity and shall continue to be so to the last day. This magnificent book was translated into grammatical Swahili by the East African Ahmadiyya Muslim Misson in 1953, and the translation has been since in circulation throughout Eastern and Central Africa. The Swahili-speaking people of Tanganyika have particularly benefitted from it and a sense of toleration as taught by Islam exists among all races. This tolerance given time and proper nourishment would grow into harmony and mutual understanding, resulting in the formation of a peaceful and progressive Tanganyika.

Among the Tanganyikans having a religion, more than a half are Muslims. In principle, Islam stands for unity. It is inter-racial and inter-national in character. If Muslims sincerely have the good of this country at heart, they should strictly cling to its true teachings and inculcate in the minds of their children love and sympathy for all human beings, especially the sons and daughters of Tanganyika. "Back to Quran" should be the watch-word.

The Muslim Welfare Society, the Ahmadiyya Muslim Mission and other Muslim associations have done a nice piece of work in moral and educational field and it is hoped that they would enhance their activitie in this respect more nursaries more primary and secondary schools and more colleges are the need of the time. To explore the feasibility of starting a Muslim University in Tanganyika in the near future would be advisable. All Muslim bodies responsible for educational and missionary activities working together would produce better results.

One Muslim conference was convened in Dar-es-Salaam some years ago with Government representatives taking part in the deliberations. Further plans could be drawn up in rhe light of previous achievements. Quranic schools, if organised and conducted on better lines, could be a great help. Asian Muslims would do well to take more interest in the welfare of the people and open more charitable institutions for their benefit.

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On cultural and social side, Tanganyika has benefitted immensely from its contact with Muslims. Dress of the people, their polished manners, hospitality, courtesy and cleanliness are some of the things that could be attributed to the Islamic influence. By prohibiting intoxicants and limiting the number of wives to four, if necessary, Islam has effected a moral revolution. If the frequency of divorces, so disliked by Allah and His Messenger, were brought under control, their family life could have been very pleasant.

It has been repeatedly said by European authors that the Arabs came to the shores of Africa as slave-hunters. From this they deduce that Islam supports slave-trade. Nothing is farther from the truth. In the very outset, the line of argument adopted by them is misleading. If all the misdeeds of Europeans and Americans were attributed to their religion—Christianity—how would they fare? Then, the Holy Book of Islam discourages slavery and explains the ways and means to uproot this scourge of all times. The Holy Founder of Islam, through his own noble example, taught his followers to free the existing slaves and not to look for any more.

The Rev. Dr. Richard Reusch, who has worked in the Northern Province of Tanganyika for many years as a missionary of the Lutheran Church, writes: [1]

"The slavery question is almost as old as the history of East Africa. Already the Periplus (60 B.C.) mentions the slaves "as one of the most important commercial articles of the East African coast". (page 31).

After asserting that slave-trade existed even before the advent of Islam, the Rev. doctor adds: "Many European countries took an active part in it. The Portuguese explored West Africa, mainly because they were looking for new slave reservoirs where they could obtain them cheaply. Britishers, Dutch and French participat-

ed in this trade for more than 200 years.....America and the East Indies were the main markets where slaves were sold by thousands... Aryan Edwards states that between 1680 and 1786 more than 2,000.000 African slaves were sold into the British colonies in America alone ..... Besides the Arabs, whole warlike tribes, like the Wangoni, Wahehe, Wabena etc., and many African chiefs were slave hunters and traders as well." (page 318)

We now repoduce here under a few words from the writings of European scholars about the future of Islam in Tanganyika :

"Throughout all Africa and Asia there is a great tomorrow for a renascent Islam".[2]

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The Rev. Lyndon P. Harries of the U.M.C.A.who has worked as missionary in Tanganyika for several years, writing about the activities of the Ahmadiyya Muslim Missionaries, says: They are more able defenders of their faith than any of their contemporaries. There are no more active propagandists in the Muslim world today ; it is significant that of all the Indian Muslim sects, this is the only one to establish itself among the tribal African Muslims."[3]

Commenting on the great challenge which faces Christianity in Africa today,' Tanganyika sttandard' stated, "The fact that the African Christian often sees Europeans, who brought the Faith to the continent, taking little interest in the church and sometines living lives which he considers are incompatible with true Christianity, creates a situation in which the African might become doubtful of the validity of a religion which, to some degree at least, appears to have been renounced or treated insufficiently seriously, by fellow countrymen of the missionaries."

"If this is allowed to happen, and if African Christians lose faith, they are bound to turn to Islam or to go back to their tribal gods" (31st October, 1955).

Mr. Fridtjov Birkeli, Director of the Department of World Mission of Lutheran World Federation, said in the first all-African Lutheran Conference held at Marangu, near Moshi, Tanganyika, that "doors always thought to be wide open for Christians in Africa, might in fact be closing." He further said, "Some claim that Islam was spreading ten times faster than Christianity. The strategy of

stopping this expansion by a chain of Mission Stations across the whole continent had not been successful, however good it looked."[4]

In "The Arab Middle East And Muslim Africa" edited by Tibor Kerekes and published this year (1961), Mr. William H. Lewis predicts thus: "Islam will continue to register growing success in its evangelistic efforts throughout many regions of tropical Africa. The areas of greatest penetration during the coming decade will probably embrace Upper Volta, The Ivory Coast, Sierra Leone, and portions of the Belgian Congo, former French Equatorial Africa, Tanganyika and Mozambique." (pp. 81)

Thus, Islam is here to stay and progress and contribute to the development of Africa. The absence of a strong Muslim political power at present is an advantage that Islam enjoys over Christianity. There is no fear of political domination from Muslim quarters and the people of Africa can safely embrace Islam and evolve a political system of their own.

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1. History of East Africa 1954.
2. H. G. Wells "What is coming ?"
3. Islam in East Africa pp. 52-63 1954.
4. East Africa Standard, No. 1955.

The Promised Messiah in the Light of the Holy Quran

Abdul Hakim Joaza, B.A.

Right from the beginning of Man's creation Almighty God has been sending His messengers through ages to lead the people to righteousness, and cultivate in their hearts His love and desire for communion with Him. In the modern age as well, a Messenger, in the person of Hazrat Mirza Ghulam Ahmad of Qadian, has appeared to meet the spiritual needs of the people and his advent is in accordance with what God has made incumbent upon Him as mentioned in the Holy Quran :

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انا علينا للهـدى

"Surely it is for Us to guide". This verse contains an eternal law of sending spiritual Guides at required times, necessitated the appearance of the Promised Messiah in this age; and had his advent not occured now, the Divine Law would have suffered the objection of violation.

When the Promised Messiah (peace be on him) declared he was truly sent by God, the people raised against him a storm of oppsition. But the actual fact is that in his favour not only goes reason and logic but also previous religious scriptures bear testimony to his truth. Sincerity of condiseration which is not influenced by prejudice can rightly guide a seeker-after-truth to accept the claim of the Promised Messiah.

In this essay I would give a brief explanation and application of principles of the Holy Quran which serve as criteria to test the truth of the claim of any Prophet who is from God. The Holy Quran says :

فلا يظهر على غيبه احداً الا من ارتضى من رسول

> "He is the knower of the unseen, and He reveals not His secrets to anyone except to him whom He choses, namely a messenger of His". (72 : 27).

Now, this verse of the Holy Quran lays down the principle that

a true messenger of God is always blessed abundently by His Grace with the disclosure of unseen things. According to this, if it is proved that such a Grace was conferred on the Promised Messiah (peace be on him) also, and his prophecies, concerning future happenings came true, then the truth of his claim would surely become manifest.

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Now the study of his books shows that the visions and revelations of the Promised Messiah (peace be on him) are so many in number that they exceed thousands, and most of them in the real sense of the word, have come to pass while others will witness their occurrences at the appointed times. For instance, I may state in this connection, one of his prophecies, relating to the death of Pandit Lekh Ram a leading Arya Samajist of India in the last century. He was a bitter enemy of Islam, and besides making false and filthy propaganda against Islam he abused the Holy Prophet (peace be on him) as well, in his speeches and writings. Consequently the love and jealousy of the Promised Messiah (peace be on him) for the Holy Founder of Islam flamed out, so that he asked Lekh Ram not to excite the feelings of Muslims but all was in vain. At last he passionately prayed to God against this bitter enemy of Islam and thus received, in this connection, some revelations such as :

الا اے دشمن نادان و بے راہ بترس از تیغ بران محمد

"O thou foolish enemy and deviator, fear the sharp sword of Muhammad".

یقضی امرہ فی ست

"The matter about him will come to pass within six (years)".

و بشرنی ربی و قال مبشراً ستعرف یوم العید والعید اقرب

My Lord, giving me the glad tidings about Lekh Ram said: "Very soon wilt thou witness the happy day of his (Lekh Ram's) sad end and the day of Eid will be close to it".

From these revelations we conclude that within a period of six years Lekh Ram was destined to meet his tragic death. So, in accordance with these revelations on the 6th of March 1897, the leader of the Arya Samaj met his sad end. He was fatally stabbed by an unknown person who could never be arrested.

II. DIVINE HHELP :—

كتب الله لاغلبن انا و رسلى

"Allah has decreed most surely I will prevail, I and My Messengers",

انا لننصر رسلنا والذين آمنوا فى الحياة الدنيا و يوم يقوم الاشهاد

"Most surely We help Our Messangers and those who believe, both in the present life as well as on the day when witnesses will stand forth".

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This principle points out that a true prophet always enjoys the support of God so that it is he and not his enemies, who succeeds in the long run, in his heavenly mission,. Now the Promised Messiah's life-story clearly shows that on all fronts, his opponents were all humbled. At the time of his advent, he was living a life of obscurity and his name was quite unknown even to the people of his own neighbourhood. As for worldly attainments he never joined a school or a college. But when he proclaimed his Divine mission, notwithstanding the opposition of Hindus, Muslims and Christians within a short period of one fourth of a century, hundreds of thousands of people accepted him as their spiritual Guide. His followers are to be found not only in the sub-continent but in other parts of the world also.

III. FALSE PROPHETS DO NOT SUCCEED.

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين

"And if he had forged and attributed any sayings to Us, We would surely have siezed him by the right hand, and then surely We would have severed his life-artery".

In accordance with this principle a liar who claims but has not actually received revelation from Almighty God, cannot live long to deceive the people, surely his false mission is totally wiped out from the surface of the earth.

The Promised Messiah claimed to have received the revelations from God in the early seventies and published them in 1880 in a book called the *Brahin-i-Ahmadiyya*. He continued to receive revelations of

God till his death in 1908 which shows that his claim extended over a period of about forty years—a period much longer than the one granted to the Holy Prophet—23 years.

In support of the above-mentioned principles from the Holy Quran, I may quote the following traditions of the Holy Prophet of Islam :—

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There is an authentic tradition of the Holy Prophet (peace be on him) which says that a spiritual Revivalist, in the begnning of every century of Hijra, shall appear from among the Muslims. The moral and spiritual degradation of the world at large to-day demands such a revivalist who must come to fulfil this prophecy. Now, if Hazrat Ahmad of Qadian is not accepted to be the Promised Revivalist of this age, then how to interpret this prophecy of the Holy Prophet of Islam (peace be on him)? The point to be noticed, in this connection is that more than three fourth of the fourteeth century has elapsed but nobody except the Promised Messiah (peace be on him) has claimed to be the Revivalist.

كيف انتم اذا نزل فيكم ابن مريم وامامكم منكم

"How be it when descends among you Son of Mary, your Imam raised from among you".

As an explanation of this saying, I may point out that here the term 'Son of Mary' does not refer to the same person whose advent had occured before the Holy Prophet (peace be on him) to serve the Mosaic Law. But it signifies another person, bearing resemblance with Jesus Christ who died nineteen hundred years ago as declares the Holy Quran. The words امامكم منكم which occur in the text of this tradition also strengthen this very idea. Hence, in one word, this very saying also bears testimony to the fact that the Promised Messiah (peace be on him) was sent down by God Almighty.

Hazrat Seth Abdullah Alladin Passes Away.

Hazrat Seth Abdullah Alladin of secunderabad, Deccan (India) breathed his last on February 26, 1962.

انا لله و انا اليــه راجعون

He joined the Ahmadiyya Movement on Apirl 9, 1915, and made so rapid strides in the realm of spirituality that he came to occupy a very conspicuous position among the leading members of the Ahmadiyya community. He was passionately devoted to the service of Islam and Ahmadiyyat and published literature free of charge to an extent, the like which, it will be, in vain, to seek elsewhere. His love for the Head of the Movement, Hazrat Khalifatul Messiah II and other mem bers of the Promised Messiah's house (peace be on him) was simply proverbial.

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He was the very embodiment of excellent morals, piety and godliness. Spiritually he occupied a very lofty position. Even before he became initiated into the Ahmadiyya Movement he was shown in a vision, to the Head of the Movement, as sitting on a throne and the angels showering heavenly light on him from above.

His demise is not only a loss to his own family but a loss to the community as well. We extend our heart-felt condolences to the bereaved family and sincerely pray for God's choicest blessings on the departed soul.

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